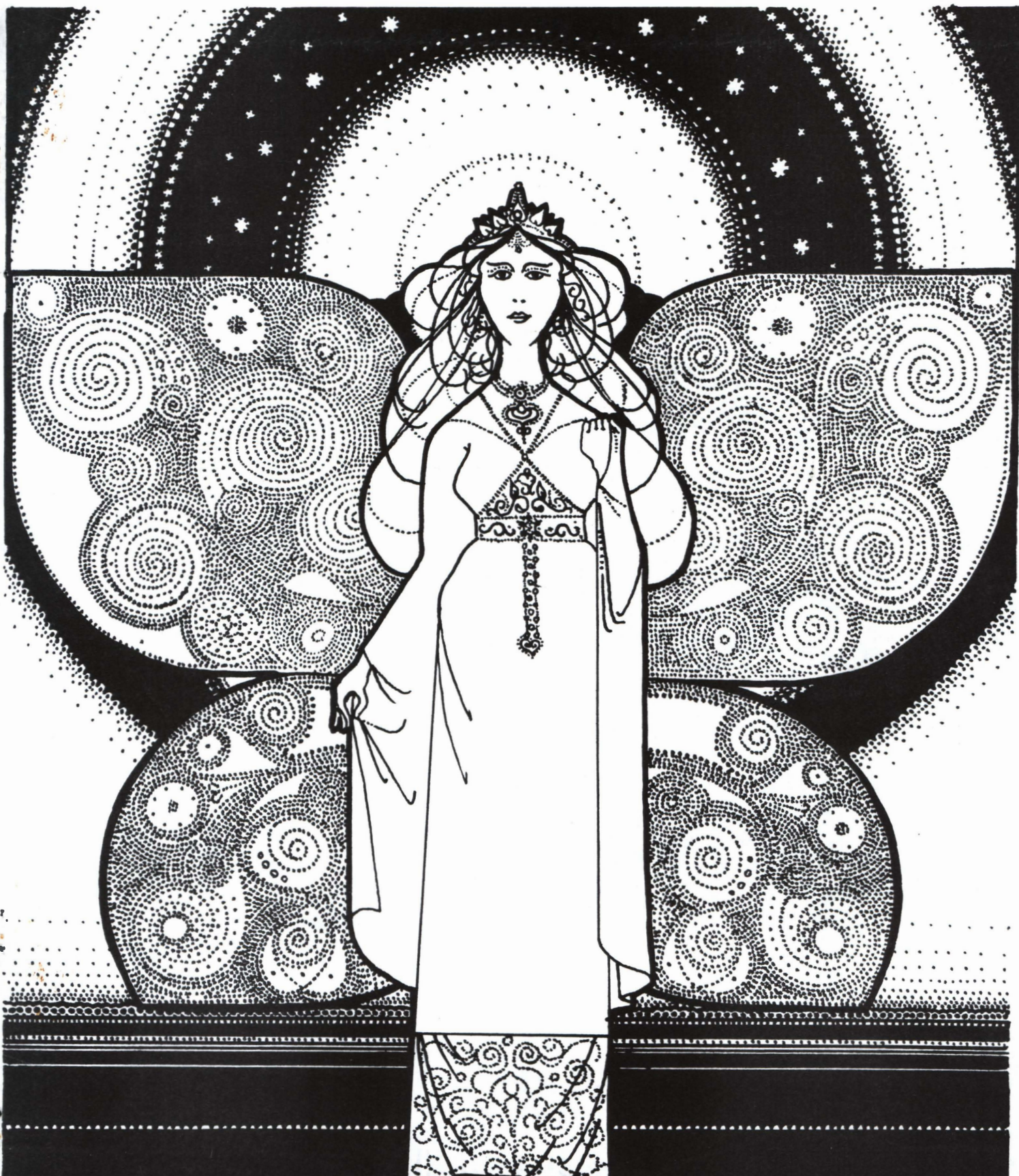


Edited by John Harney and John Rimmer

December 1970



The UFO is alive and well and living in Fairyland!



## EDITORIAL

### Us and Them

When we started this Bulletin, early in 1968, we hoped to make it a sober, serious minded publication, containing local UFO reports and technical and scientific articles. However, it was not to be. We were soon forced to face up to reality. A useful, concise, technical article or several pages of restrained, rational scientific speculation generally produced no reaction whatsoever from our readership. On the other hand, an unfailing formula for evoking a shoal of amusingly indignant letters was found to consist of making a few pointed comments about the eccentricities of the various UFO groups.

There are numerous small, duplicated UFO bulletins and newsletters published in the English-speaking world and we at first thought that we would have difficulty in attaining their level of style and content. We need not have worried. A fair proportion of the British publications proved to have been edited by people who evidently spent much of their schooldays playing truant, judging from the clumsy style and unconventional spellings. For example, the editorial in one of these magazines deprecated the activities of "kranks and charletons". Also, we noted that the "trade mark" of most of the semi-illiterate journals was a total ignorance of the proper uses of the apostrophe.

Not all of the British UFO bulletins are produced by half-wits, though. The BUFORA RESEARCH BULLETIN is as serious, scientific and informative as anyone could wish and the UFO CHRONICLE (which now seems to have ceased publication) was packed with facts and painstakingly compiled statistics and information. S.I.U.F.O.P. NEWSLETTER, an oasis of scepticism in a desert of credulity, continually nags and needles the eager believers and uncritical dabblers. COS-MOS continues to improve (The UFO report "Mystery Hill" in the Nov. 1970 issue is really excellent.) in spite of the inane slogan "aims to COn tact Space Men Or Saucers" on its cover.

PEGASUS, journal of the Surrey Investigation Group on Aerial Phenomena, contains plenty of good UFO reports and thought-provoking articles, but unfortunately that group has a penchant for circus-like exhibitions and is inclined to take seriously such eccentric characters as Frank Stranges and others whose names we will forbear to mention.

As for the MERSEYSIDE UFO BULLETIN. What is our image? We seemed to have established it with the cover of our Vol. 2, No. 4, which depicted the editors busily quaffing pints of beer. This confirmed the opinions of the illiterati and toffee-nosed Southerners that we were too frivolous to bother about, but it apparently struck just the right note of easygoing informality with our coevals in the United States. So, at the present time, we receive adulatory letters from the U.S.A. and complaining letters from the Southerners. Well, we can't please everybody.

---

### LETTER TO THE EDITOR

From Mr PETER ROGERSON

Dear John,

I am writing this letter while clearing up the flood caused by Norman Oliver's crocodile tears. I cannot see why he is so offended by my (mistaken?) impression that he was favourable to the ideas of John Keel (unless he had learnt telepathically the contents of Alan Sharp's letter!).

Of course the cranks and kooks aren't in the executive committee but their dominance is just as real: they have no names and addresses, for they are

the faceless, anonymous horde—old Spiro's silent majority! While those who actually run COS-MOS are trying their best, no doubt, they have had to placate the cranks. Lectures such as 'Voices from Kruger 90', space voices on a tape recorder and folksy songs from outer space are not likely to inspire confidence you must admit, Mr Oliver. I will admit my prejudice in that I regard all occultism and 90% of spiritualism as unsavoury cultism. Mr Oliver may not of course agree.

However, I did not intend my remarks to be a personal criticism of Norman Oliver or any other individual member of the executive committee. I feel that any open-membership body, open-minded as its founders may be, will inevitably fall under the domination of cranks, owing to the laws of economics. (He who pays the subscription calls the tune!)

Alan Sharp is undoubtedly correct in his view that the world uncovered by John Keel is the world of the insane. The disturbing thing is that Keel apparently isn't inventing any of his data. In other words, large numbers of people are suffering from an epidemic of a curious, systematised insanity. Indeed, it appears as though the sane rational world of everyday common sense and scientific objectivity is slipping away into a night of pristine terror.

We may ponder on the fact that the two great survivals of the age of magic, in our day, are the UFO, which Jung sees as the mandala, the symbol of psychic wholeness, and the poltergeist, the symbol of elemental destruction and primeval chaos. In the new mythology the poltergeist is connected with the MIB, the symbol of evil. The demons of the new age are not the theistic figures of past ages, but the representatives of the all-powerful, soul-destroying Orwellian state, the juggernaut which crushes creativity, personality and independence of thought. In the present 'backlash' conditions in America where the all-seeing state is seen as protector, rather than oppressor, it is interesting to note that MIB are regarded, increasingly, as a dark external force threatening peace and security—the serpent in Eden.

A number of basic mythological themes crop up in the UFO dramas. In the Scoriton tale, for example, we encounter the belief that the hero does not die, but is translated to live eternally in Magonia—the land of the gods, (indeed we can say that the hero becomes a god) but may return to mortals under certain conditions.

The birth of the hero is shrouded in mystery. Of his parentage little is known, and fantastic tales are told. Often it is claimed that he is the offspring of a god and a mortal woman.

Even in our day such myths persist, though the gods have changed. In November 1957 Mrs Cynthia Appleton, of Aston, Birmingham, received a strange visitor who, appearing from nowhere, announced he was from another world. In this and subsequent 'meetings' the usual contactee platitudes were delivered, but in the following September Mrs Appleton was 'informed' that she was, in the following May, to give birth to a divine child, a spiritual son of the 'spacemen. The birth date, weight and other details of the child were correctly prophesied. The child was named Matthew (gift of /the/ God/s/) indicating clearly his supposed origin. He was to be a myth hero—a great leader even at the age of fourteen, and stories were told of the curious precociousness of his babyhood. (1, 2)

The physical description of the child bore a striking similarity to the children in John Wyndham's novel "The Midwich Cuckoos", a recently published book at the time, which seems to have subconsciously influenced the development of the myth even though Mrs Appleton probably never read it. It is perhaps appropriate to quote Dr Jung's comments on "The Midwich Cuckoos".

"The peculiar parthenogenesis and the golden eyes denote kinship with the sun and characterize the children as divine progeny. Their fathers seem to have been angels of the annunciation who have come down from a 'supracelestial place' to take care of the stupidity and backwardness of homo sapiens—" (3)

It is clear then that a myth exists which is able to manifest itself at different levels of reality—from the dreams of the novelist to what is normally regarded as 'objective' reality, in effect the normal 'rational' distinctions between fact and fiction. Objectivity and subjectivity have become blurred, perhaps have even vanished entirely.

Yours etc., Peter Hegerston, 8 Braddon Avenue, Urmston, MANCHESTER, M31 1UE

#### Notes

1. DALE, JOHN, Appleton Story, DLEAP Review, Vol. 1, No. 1, p4.
2. Flying Saucer Review, Vol. 5, No. 5, p5.
3. JUNG, C.G., Flying Saucers, Signet 1969, p133.



AN OPEN LETTER TO ALAN SHARP

The letter from Alan Sharp in the last issue of MUF0B highlighted an aspect of ufology that is disturbing to many people, namely the apparent rejection of scientific method that seems inherent in regarding the subject as a subjective or psychic one.

In this open letter John Rimmer argues that this is not so.

Dear Alan:

You are an astronomer and it is natural that your interest in ufology should be primarily astronomical. As an astronomer you will examine the subject in an astronomical way and draw astronomical conclusions. However if the phenomenon under study is not astronomical such methods will yield little of value. This is the situation we appear to be in now, after twenty-five years of (a vague kind of) study.

I feel that the evidence produced by Vallee, Keel and others, quite apart from any conclusions they may have reached personally, strongly contradicts the theory that the UFO phenomenon is extraterrestrial in origin. There are however other sciences than astronomy and exobiology, and the problem may be more amenable to study from the point of view of other disciplines than yours. You say that the Keelites have defined the subject out of existence. Perhaps it would be truer to say that they have at last given some kind of definition to a subject that previously had only been seen in a very fragmented form. Imagine that in the past there were a group of people calling themselves 'cometologists'. They had been studying comets in isolation for years, and developed a theory of cometary origin. Perhaps they imagined that they were a form of aerial spiders' web, and they considered themselves allied to entomologists. It would not be hard to see that such people would look askance at astronomers who tried to link their comets up with stars, planets, the sun, and a lot more cosmic irrelevance. We are in much the same position. We have for years looked at the quote unidentified quote flying quote objects quote, and ignored the real problem. We are all victims of semantics and a piece of bad nomenclature borrowed from the USAF.

I do not think that Dr Condon gave anybody a particularly hard jolt, except some of the more naive ETHers. Indeed he probably served a useful purpose in diverting us off from unproductive lines of research. Neither do I feel that anybody is trying to "escape by the back door". If any doors are being opened it is to let more people in. If, as you intimate, the astronomer is bowing out, the psychiatrist, anthropologist, sociologist and many others are, rather warily at first, making their way in. Ufology (please pardon that unsatisfactory word) is still a very relevant field of study. The new aspects that you seem so dubious about are not a rejection of scientific method, they are rather a plea for the development of a scientific framework that can be applied to the problem. I personally suspect that such a framework may be forthcoming from the sciences of the mind and the subconscious. If this is so it is nonsense to say that we "shall be left studying the people and not the UFOs", for in effect the people will be the UFOs, or rather the UFO phenomena. (Once again I am the prisoner of an inadequately developed vocabulary.)

Ufology is not going over the top into undisciplined mysticism and unscientific rambling. It has explored a particular avenue, and suspects a dead end. The people who work along that avenue may feel a little neglected. There is no need to, as whatever new avenue is explored there is going to be plenty of good, scientific work in it, and plenty of interesting and stimulating theorizing.

If we want to explore these new avenues, we will need people with lively minds and scientific training. We will need people with imagination, wit and common sense. Alan, will you come along?

Sincerely, John.

-----

OUR VISIT TO WARMINSTER

by Dave and Natalie Gould

After reading various literature on Warminster we decided to spend several days there.

We were lucky in that the weather was good and our first night took us to the famed Cradle Hill, where we joined a couple from London. We watched the sky for most of the evening, but apart from a couple of satellites, saw nothing of note.

We did, however, have a very interesting conversation with the Londoners, who, it transpired, were fortunate enough to be present several weeks previously, when some very good photographs were taken of a sighting. They did, in fact, show us some blown-up prints of these photographs, which were most impressive. They were later published in Flying Saucer Review.

During the day, whilst we were in Warminster, we visited various places of prehistoric interest, and walked up endless hills, such as Cley Hill, Glastonbury Tor, Windmill Hill, and even Cadbury Hill.

We found it a most intriguing idea that many sightings appeared to follow lines of alignment between tors and/or barrows. This theory appeared to be generally accepted by the local crowd, and we began by day to investigate certain barrows.

The second night was again cloudless. But apart from the usual satellites and a couple of shooting stars it was an uneventful evening.

The next evening on Cradle Hill there were several new faces and much exchanging of news and experiences. At about 9.30 p.m. we saw our first UFO. It was boomerang-shaped and very large, and had five white lights spaced along its length. Not a sound came from it, though it was reasonably low. It moved parallel to Cradle Hill, and after about half a minute banked to the right and went out of sight. It was most eerie having no sound, particularly as a few minutes earlier we distinctly heard the sound of a plane which we saw as a speck in the far distance.

Shortly after this we were joined by Arthur Shuttlewood, who arrived just in time to see a large white object race across from east to west.

On the Friday before we left there was quite a crowd gathered on the Hill. There were several of our new acquaintances of previous evenings--Bob Strong, Arthur Shuttlewood and his group, plus twenty-odd Scouts from Swindon, and some BUFORA observers. Two or three objects were sighted--but not with complete certainty were they thought to be UFOs. However Arthur Shuttlewood, who was situated in a much better position than most of us, claimed them to be definite sightings. The Scouts seemed impressed anyway.

On our final evening there was a good crowd, mostly regulars. Two very good sightings were observed by everyone except us. We just seemed to be in the wrong place at the wrong time, as many of us were walking up and down the road, talking.

We found our few days in Warminster most informative. Arthur Shuttlewood seemed a nice, genuine person. It was interesting speaking to people of their experiences regarding poltergeist activities, strange smells, ghostly footsteps and stories of witchcraft, all connected with the area.

BEWARE OF THE BARMOTS

by John Harney

Many ufologists are adept at giving talks to the local UFO groups. They are very popular and are asked back again and again. Alas, in many cases, this is because they are as daft as their audiences. A rational person addressing the average local UFO group is in for a hard time, though, and his meeting is likely to end up something like this:-

SPEAKER: And that concludes my talk. Any questions or comments?

DOTTY OLD LADY: Yes. You don't seem to realize that the reason why the Russian spacecraft have not contacted any Venusians is that the Venusians are at a much



higher rate of vibrations than we are.

SPEAKER: What do you mean by "vibrations"?

DOTTY OLD LADY: Simply that they are more spiritually evolved than us, so that their vibrational rate is correspondingly greater than ours. Thus they can see us but we can't see them except when they lower their vibrations.

AUDIENCE: Yes! Yes! Hear, hear. Exactly. Well said!

SPEAKER: Yes, but what are these vibrations? What is their rate compared with ours? Give me some figures and explain the theory which underlies your assertions. Perhaps you would care to write the appropriate formulae and equations on that blackboard there?

AUDIENCE: (indignantly) Boo-ooo! Rhubarb, rhubarb.

FLEELY STRIPLING: (earnestly) These are not physical vibrations but transcendental vibrations which can only be apprehended and appreciated by those who have practised the ancient disciplines in order to achieve the necessary expansion of consciousness to open the Third Eye. Such unenlightened and materialistic souls as yourself could not hope to appreciate the work of the benevolent space brothers who are working with us to bring us into the new Aquarian age of cosmic consciousness and spiritual awareness.

AUDIENCE: Hooray! (prolonged applause)

SPEAKER: Er, well, yes. But nobody has answered my question. What exactly is meant by "higher rates of vibrations"?

POMPOUS OLD BUFFER: (pompously) I am a practising medium, clairvoyant and astrologer and I hold a PH.D. in Metaphysical Philosophy and Idle Speculation from the University of Tottenham Court Road and I can say that it is necessary to study the True Arcane Traditions, practise your Yoga exercises and transcendental meditations, abstain from eating meat, and watch they don't put fluoride in your water—

AUDIENCE: Yes! Hear, hear! Ban fluoridation! Hanging's too good for them!

POMPOUS OLD BUFFER: Yes, well, as I was saying, as a fully qualified medium who has been regressed through 20 lifetimes and has sorted out my Karma, I say that your question is irrelevant and typical of the sort of atheistic, negative materialism we are continually up against.

AUDIENCE: Hooray! That's told him.

SPEAKER: Yes, er, well, er--no.

DOTTY OLD LADY: We must beware of negative influences—dark forces—represented by the men in black. I know of one sincere searcher after truth who had not taken the necessary psychic precautions and was silenced by the men in black!

AUDIENCE: Gasp! Cor!

SPEAKER: And who was this character?

DOTTY OLD LADY: Joe Bloggs.

SPEAKER: But I'm Joe Bloggs and I've never met any Men in Black.

(uneasy silence)

CHAIRMAN: Well, our time is up, ladies and gentlemen. I would like to thank our speaker and our audience for their interest. (Aside:) What's yours, Joe?

SPEAKER: Pint of Draught Guinness, and I hope all those rag-bags are teetotallers as well as nut cases.

CHAIRMAN: Yes, they are all teetotallers unless someone else is buying the drinks. But if we shove off quick we can avoid them: I know just the place.

SPEAKER: You must be just about the only sane one among the lot of them!

CHAIRMAN: That's right, but anything for a giggle, that's what I always say.

---

THE UFO IS ALIVE AND WELL AND LIVING IN FAIRYLAND

by John A. Rimmer

If an emotional judgement can be allowed in such an august pseudo-science as ufology, I would feel obliged to say that the extraterrestrial hypothesis has never appealed to me because it is so unattractively mechanical--'anti life' the trendy phrase would be. The thought of great hulking lumps of metalware clattering and screeching around the atmosphere, dropping oil all over the landscape, jettisoning slag or crashing down to their doom in flames and clouds of polluting ~~smoke~~ is such an appalling one that my mind tries desperately to reject it. Put rather more scientifically one could say that the greatest objection to the ETH is the strongly humanistic aspect that the phenomenon appears to adopt. The UFOs and their occupants act, by and large, in ways that we would expect an alien race to behave. We are all familiar with countless landing reports in which the entities have seemed to gather rock and soil samples. It must be significant that these reports have come in the decade in which a great deal of the efforts of Western man have been devoted to obtaining just such samples from the Moon. In an earlier essay in this BULLETIN I outlined some of the ways that the UFO phenomenon has mirrored scientific development--or more accurately, the layman's concept of scientific development.(1) Of course we have no right to assume that the denizens of any other planet would have the same scientific preoccupations as us. As ufologists we seem prepared to accept that such matters as UFO propulsion methods, alien physiology, and advanced technologies may be so far advanced beyond anything that we are able to comprehend that they will appear to us as 'magic'.(2) Yet paradoxically we also seem prepared to assume that the beings behind such marvels are going to behave exactly like us when we meet them face to face.

It would seem to me that there are only two ways to explain such a contradictory set of manifestations. Either that the phenomenon is entirely internalised within man's mind, and that the humanistic nature of it is reflective of the nature of man. Or alternatively, that the origins of the phenomenon are external to man, but are so incomprehensible in their origin, nature and appearance that they can only be contained within the compass of the human mind by rationalising them into a framework that conforms to the basic nature of man and his world.

Two books that have recently been published (one a reprint) bring new light to some of the more shadowy corners of mankind's belief. "Passport to Magonia", now published in Britain by Neville Spearman,(3) is a cleverly thought out argument to relate the two concepts of the UFO and (although a much derided word) Fairyland. The other book at first sight appears to have nothing to do with UFOs. "Visions and Beliefs in the West of Ireland" (4) was first published in 1920. It is a record of the folk tales, beliefs and experiences, collected by Lady Augusta Gregory from the country people around her estate at Coole in Co. Galway. Much of the material provided inspiration for the plays of William Butler Yeats, and other writers of the Irish literary revival of the '20s. The stories and anecdotes reveal intimately the nature of a comparatively remote rural society, its structure, attitudes, mores and ideals. The stories in the book do not seem to have much in common with the UFO stories that a contemporary enthusiast might collect. There are no aerial craft; there is in fact practically nothing seen in the sky in the whole book. The modern UFO researcher will however notice the same kind of paradoxical strangeness. There are fairies who can appear or disappear at will. They can take people into their strange land and keep them there for years, that seem like a day or a week to the human. They can hold mortals in a weird, trance-like state:

"A man or woman or child will suddenly take to the bed, and from that on, perhaps for a few weeks, perhaps for a lifetime, will be at times unconscious, in



a state of dream, in trance as we say."

And yet, when these mysterious, elusive creatures are met with in the lanes and fields of Ireland what are they doing? Playing hurley, holding fairs and markets or herding cattle. In fact behaving exactly like the country people of the Gaeltacht. In fact these strange, miraculous fairies whose powers seem to be unlimited carry out that most down to earth Irish activity-- distilling poteen, and drinking it!

Jacques Vallee's "Passport to Magonia" is a deliberate attempt by a scientist deeply interested in the UFO enigma to widen the scope of study in our subject. From the writings of all eras and many nations Vallee has harvested a wealth of encounters that seem connected by a tenuous yet readily discernable thread of common experience. Some of the parallels are obvious. The physical descriptions of creatures seen in connection with 'UFO' and 'fairy' events is often remarkably consistent. This correlation has provided a strong argument for those who would argue that the phenomenon is objective and material, and probably extraterrestrial in origin. However the counter-argument would be that this is merely the part of the mystery that can be most easily seen in images comprehensible to the average man. One of the factors that tends to contradict the simplistic interpretations of any consistency of appearance is the extremely wide variety of ways in which these basic forms are perceived. In her Preface, Lady Gregory comments:

"The Sidhe cannot make themselves visible to all. They are shape changers; they can grow small or grow large, they can take what shape they may choose; they appear as men or women wearing clothes of many colours, of today or some old forgotten fashion, or they are seen as bird or beast, or a barrel or a flock of wool. They go by us in a cloud of dust; they are as many as the blades of grass."

Compare this with Vallee's remarks on the appearance of UFO entities:

"Consider their changing character. In the United States they appear as science-fiction monsters. In South America they are sanguinary and quick to get into a fight. In France they behave like rational, Cartesian, peace loving tourists. The Irish Gentry, if we are to believe their spokesman, was an 'aristocratic race' organised somewhat like a religious-military order. The airship pilots were strongly individualistic characters with all the features of the American farmer."

The parallels that Vallee exposes between a wide variety of mystic, folkloric and religious experiences and many modern day phenomena establishes almost undeniably that these events are part of a common experience. There is, quite rightly, no attempt to suggest what this might be, although Vallee allows himself a little fun putting forward some off-the-cuff explanations (which are simultaneously highly improbable and extremely plausible) to show just how easy theory-mongering is. It has been suggested that Vallee has arrived at much the same conclusions as Keel, but by an independent chain of reasoning. (5) I cannot accept this, and, although the two books do not contradict each other, I feel that Keel has gone further in attempting to draw at least the outline of a possible explanation from the material he has gathered. Vallee on the other hand has kept open a wider spectrum of possibilities, and in doing so will probably irritate those who like their UFO books to have cut and dried explanations.

The tragedy of both these books, Vallee's and Lady Gregory's, is that they will only be read in the main by the interest groups that they have been aimed at, by the publishers if not the writers. "Passport to Magonia" is probably the most controversial book on social anthropology that has been published for a long time. It throws out some of the accepted notions of modern folkloric studies. When attempting explanations for fairy, monster and other traditional entities folklore students have thought in terms of



historical traditions, literary analogues, and tribal ritual. They have all but ignored the possibility that people did, and often still do, actually see these things. To the rather conservative community of folklore experts a little UFOlklore would be a very instructive revelation. It would be a pity therefore if this mutual exclusiveness was to operate in reverse and ufologists were to ignore the work by Lady Gregory, because it was not about 'their' subject. In all fairness many ufologists have shown a willingness to look further afield in their search for data and ideas.

Vallee shows that throughout our history we have been subjected to a series of visions. At different times and to different people these have appeared beautiful, awesome, horrific, enigmatic and disturbing. He shows that the form these visions take varies with the social, ethical and religious attitudes of the time, and with the attitudes and preoccupations of the percipients. In Lady Gregory's collection we have the opportunity to examine in depth the forms which these visions took in one isolated area at a particular time. The fact that these two books published forty years apart, written for different purposes--one to provide material for a scientific investigation, the other to establish a folk tradition for a school of nationalistic writing--cross conventional boundaries of study and together provide an invaluable insight into the nature of man's beliefs illustrates the inadequacy of compartmentalised scientific study. In a perceptive article on the image of the Angel in Western art, critic Robert Hughes wrote:

"The physical shape of angels is only a metaphor, but the spiritual experience to which the now dead form refers is still very much alive. That is the process of revelation, of stepping between levels of awareness.... As the rigid boxes of 19th century positivism disappear from our culture and the new epiphanies of consciousness unfold themselves, it is possible that we shall return to that receptiveness in which earlier civilizations saw their angels. Except that, inevitably we will call them something else." (6)

This receptiveness seems to be with us now. It may never have really left us but simply been ignored by those 'rigid boxes of 19th century positivism' that have until recently stifled any possibility of a truly comprehensive understanding of the nature of visions.

#### References

1. REMER, JOHN A.; "The UFO as an anti-scientific symbol", MUFOB 2, 4, July-August 1969.
2. MICHEL, ALBERT; "In defence of the 'E.T.H.'", Flying Saucer Review, 15, 6.
3. VALLEE, JACQUES; "Passport to Magonia"; Regnery, Chicago, 1970, published in U.K. by Neville Spearman, 35/-, ISBN 85435 390 9.
4. GREGORY, Lady AUGUSTA; "Visions and beliefs in the West of Ireland", G.P.Putnam's Sons, London & New York, 1920. Second edition, Colin Smythe Ltd., Gerards Cross, Bucks, 1970. The first volume of the Coole Edition of Lady Gregory's works. ISBN 900675 25X.
5. LESLEY, GARY R.; Letter, MUFOB 3, 5, November 1970.
6. HUGHES, ROBERT; "The glory of the Lord shone round about them", TIME Magazine, December 28, 1970.

---

#### OF HOAXES AND HOAXERS

by Paul Hopkins

Wherever there is mystery or intrigue, or when man hovers on the brink of discovery, hoaxes will inevitably occur. Great hoaxes of the past such as the Piltdown Man have made scientists and authorities ever cautious, with some good reason since their reputation as experts is vulnerable through the mass media. Of all subjects that come under the shadow of hoaxing, the UFO receives more than its fair share, which is in itself unfortunate since it is so easy for both the public and the experts to disregard any

evidence in favour of the UFO, and thus to class any number of events as due to the unquestioned activities of hoaxers.

Looking at hoaxes, so far as the UFO scene is concerned they can be roughly placed into three broad categories. The first, hoaxes perpetrated for sheer amusement and performed in a light-hearted manner. Secondly, hoaxes perpetrated by cranks for a number of devious reasons, such as a genuine belief that they are messengers or ambassadors for alien creatures. Also a need to be accepted as a prominent figure in UFO activity; to create an aura of mystery about themselves, and through sheer insanity. Thirdly, hoaxes by publicity addicts, and those that are in the game for personal and financial gain.

There is of course no strict dividing line between one category and the next, and a hoaxer will more often than not cover all three of these categories, but will be heavily biased towards one.

In the examination of a hoax one must consider the quality of that hoax as regards the total cost to the hoaxer in terms of time, finance, and possible enhancement or damage of reputation, and on the other hand the total damage incurred by the hoaxed, and finally the success of the whole operation as far as the hoaxer is concerned.

It is the determination of success that is perhaps the hardest factor to assess, since the motives of the hoaxer, or suspected hoaxer, have first to be determined. Allowance must be made for the time factor between event and investigation, thus the investigator, in order to initiate his work, and to have a reference point from which he may follow a line of investigation, will have to use a great deal of conjecture as regards the personality of any persons connected with the observations.

UFOs are very much transitory phenomena, and even more so when they appear as lights in the sky. From such sightings or claims there is little that the investigator can deduce since he has not only to consider the possibility of a hoax, but also such things as mistaken identity of common objects under peculiar circumstances, or ignorance on the part of the claimant of astronomical objects and atmospheric phenomena. A hoaxer has little to gain from remote observations except perhaps a mention in the local rag, unless the 'observation' is an intricate part of a larger hoax, and the hoaxer is relying upon the cumulative effect.

The cumulative effect may operate in a number of ways according to the control the hoaxer has over his situation. Opportunists may operate immediately after a sighting elsewhere so that momentum is added to their own story, while some will rely upon others coming forward with similar stories. The subsequent influx of investigators, gullible tourists (hoping to witness an event) and the lunatic fringe then primes the locality so that a carefully planned hoax may be carried out fairly successfully, since the influx of the differing factions causes confusion to the serious investigator. This, I suspect, is what happened at Warminster. Though such a situation is hard to rationalise owing to its complex nature which often affords some degree of protection to the hoaxer or hoaxers.

Another way in which the cumulative effect may influence a hoax is in the case of a fairly simple 'class one' hoax where the hoaxer, seeing that the public--or at least some elements of the public--are taking him seriously, carries the hoax a little further. As long as he remains relatively undetected the hoaxing continues until the hoaxer suddenly realises that his fame has spread beyond the confines of his country, and also that some eminent persons are taking a keen interest in the whole affair. The hoaxer is now faced with a dilemma. He must either admit to his wickedness and be castigated through the press, or maintain a front until the whole issue dies away. If we consider the Adamski saga in this context, as a man trapped by his own hoax, then the peculiarities of the story are self explanatory. Certainly the Adamski affair was, and still is, an integral part of a cumulative hoax due to the numbers that jumped onto his band wagon before and after his death. Two of the best known factions (at any rate, to me) being the IGAP, U.S.A., and in England the Aetherius Society. Both



these societies rely upon the fact that human beings of this modern age are essentially insecure, especially in the West where Christianity is slowly dying, and the world is seemingly balanced on the edge of a nuclear holocaust. The new religions centred about Adamski-type space beings fill to some degree this religious void since they provide the security of extraterrestrial guardians of the earth. The appeal of such a religion attracts and fulfils the needs of many people and as such the hoax of Adamski has become a self-proliferating legend.

From the experience of Adamski, it is evident that in order to perpetrate a successful hoax with a long life and the probability of good returns in terms of support and finance, one must resort to a contact claim with some mythical or imaginary being bearing a message for mankind. Such were the essences of the claims of Dan Fry, Truman Bethurum, and many others. Alternatively one can appeal to man's aggressive instincts by attributing acts of violence and interference with machinery to visiting aliens. Such claims however do not seem to be as successful as those of friendly visitors.

Each new contact claim, each close observation, and claim of UFO photography presents both a challenge and a burden to the UFO investigator that may extend for several months with no definite result forthcoming at the end of that period. Apart from mistaken identity, one is invariably left with the conclusion either that an extraterrestrial event did indeed occur, or that a hoax was perpetrated and the hoaxer is intent on keeping quiet. (Persons often talk about the men in black conspiracy, but it seems to me that there is just as much evidence for a world wide hoax conspiracy.) The point is, in my opinion, that we probably know more about UFO phenomena than the phenomena of hoaxing, and to this end I suggest adding a fourth class of hoax to the three already given. Namely, hoaxes perpetrated for the purpose of the study of hoaxing and its cumulative effect upon people. To suggest deliberately setting up a hoax would no doubt invoke a great deal of controversy in the UFO world. No doubt this has been done before, on a small scale. Many amateur photographers fake UFO pictures just to prove that it is easy, for indeed it is. Yet such pictures seldom take the serious investigator in for long. Likewise the more nutty or occult tinged stories. I suggest that there is a case for the setting up of a carefully planned and controlled hoax on a grand scale. In effect it would be desirable to create a second Warminster for the sole purpose of examining the time it takes to get a hoax off the ground, to observe the influx of parasites and nutters, to take account of the total cost, and most important of all, to study witness reactions.

Those readers who have been to Warminster will probably appreciate my meaning when I refer to it as a hoax-sized town. It is too large for its inhabitants to know each other intimately, and yet information would spread fairly rapidly via the various media. Being situated on a main trunk route it has a fairly large itinerant population, especially during the tourist season. Further relevant properties of this town are that it is situated in a region of the country that is deeply inbedded with man's primitive history. As well as the conventional historians, the area is very much a shrine for those occultists who believe that the Holy Grail is still to be found, or that a new age will dawn with Avebury or Stonehenge at the centre of the universe. The Army encampments naturally add interest, and help further the mystery of the area both by their presence and weird activities, especially when it comes to making noises.

In such an area it is little wonder that a hoaxer could, after acquainting himself with the surroundings and the traits and haunts of the local populace (and also accounting for the small influx of new-ageians keeping their vigils) guarantee himself an audience. Thus for an experimental hoax, the investigators would have to find a town that has very similar properties to those of Warminster. This done, their troubles are only just starting, if they are not to transgress in any manner the law. It is a simple matter to make lights appear in the sky at will, providing one has an assistant. A couple of polythene clothes bags filled with coal gas and tied together will lift a small battery and bulb high into

the air. Strictly speaking this is illegal, unless you have obtained permission from the Ministry of Defence and also notified local airports. Again, it is not too difficult to make a crater appear in a farmer's field, and to experimenters I would suggest they try the following method. First obtain an iron pipe, say about five feet long and  $1\frac{1}{2}$  inch diameter. At one end file a couple or more sharp cutting teeth, and at the other drill a hole to take a tommy bar. Armed with this device and a large hammer the tube can be driven deep into the ground and cores of earth removed by a number of repeated borings until you are left with a fairly smooth straight hole. To add interest you can scoop out several radiating channels from the central hole and make several other interesting depressions round about. Fill the central hole with a finely divided mixture of magnesium, aluminium and tin, (the three supposed constituents of flying saucer metal) insert an igniter wick and retreat. With a high proportion of magnesium in the mixture an extremely hot and brilliant flame will be produced that should attract some attention. Should you have got your timing wrong and there was nobody within the vicinity, then the farmer is sure to come across the desecration of his field some time or other. This is to be preferred since it may give rain time to wash away the tell-tale traces of white ash.

We can now see what the score is. First there is the cost of the tubing. Then several pounds will be required to pay for the cost of filling the bore with an explosive mixture. You will have fallen foul of the law on several counts. For trespassing and doing damage to a crop, (Remember, grass is a valuable asset to a farmer, let alone barley, oats or potatoes.) and for discharging and possessing explosive materials. As your hoax gained momentum so also I suspect would the number of antisocial acts that you committed rise in proportion. Which brings us to two points. Firstly a hoaxer most probably has antisocial tendencies. This would explain why so many saucer contactees want to kick modern science and society in the teeth. They want to be considered apart from the herd, as selected beings often guided by superior intellects from above. Like so many restless 'students' they want to give convention a jolt. To have reporters and camera men rushing about on a wild goose chase while they themselves sit back enthralled by their powers of disturbance, while their egos swell. Secondly the hoaxer of a large hoax runs the real risk of being sued or prosecuted. Thus he is often forced to remain anonymous.

With these points in mind the setting up of an experimental hoax is not the sort of thing that should be attempted overnight. Neither should it be set up by an amateur body, since the results are not only likely to be disastrous but also wasted. The co-operation of local bodies would be required, including the police and the local council. Permission would have to be obtained from the Ministry of Aviation if one wished to eject objects into the sky, and so on.

To sum up, a large scale, well organised UFO hoax could provide valuable insight into how people think and react to what they think is an unknown phenomenon. By facing them with artificial UFO situations modelled on past case histories, even though the stimulus is false, the reaction would be as would most probably occur under the genuine conditions of a UFO sighting and flap. Then, and then only, will the UFO investigator really know what he is about.

---

## NOTES QUOTES & QUERIES

### More about the Penny Lane Ghost

A further report concerning the activities of this ghost (see last issue) has appeared in the Liverpool Echo on January 1. It reads:-

The mysterious sounds of ghostly footsteps are still being heard in a printing shop in Penny Lane. The ghost has been less busy recently, but not the owners of the printing business — Mr Ken Shackman and Mr John Hampton.

They have been sifting through the records of the house, trying to discover if there was any previous history of ghostly tricks. What they have



found is almost as disturbing as the mysterious sounds themselves. It seems that in 1930, a family left a next-door house after being scared by the noises of footsteps. And in 1945, another family in the same house heard strange voices and bumping noises, although the shop next door was empty, after being slightly damaged by bombing.

The ghost has brought memories flooding back to old Penny Lane residents. Mr Shackman and Mr Hampton have received many telephone calls and letters telling of strange noises in the area. One woman wrote from Rotherham, Yorkshire, to say she heard the loud tread of feet on stone steps while living in an old manor house which used to be in the Penny Lane area, soon after the first world war. She wrote to say that with her four sisters, she was startled one night when a young maiden, combing her long, golden locks, suddenly appeared in their bedroom.

Meanwhile, Mr Hampton and Mr Shackman have continued their search for the strange sounds. One night, they even sat up next door, and recorded the ghostly sounds on a tape recorder. Said Mr Hampton: "We now have a tape recording of the shuffling and banging noises. It's enough to send a shiver down anybody's back."

#### Kensington Meeting Reminder

We hope the postal strike ends in time for this to remind you of the COS-MOS meeting to take place at the Kensington Central Library on Saturday, February 27th, at 7.30 p.m. John Rimmer will be discussing his attitude to UFO groups, as outlined in his article "The Death and Life of British Ufology", which appeared in Vol.3, No. 3 of this Bulletin.

The second half of the meeting will be a lecture by Norman Oliver, Director of COS-MOS.

#### Bulletin to continue as usual

In spite of the prolonged postal strike and increase in postal charges, we have decided to publish the usual 6 issues during 1971 (not counting this one). As this is only an informal publication, we do not work to any rigid timetable for publication.

## M e r s e y s i d e   U F O   B u l l e t i n

Volume 3      Number 6

Editor John Harney, 53 Woodyear Road, Bromborough, WIRRAL, Cheshire, L62 6AY  
Telephone: 051-327 2146

Associate Editor John A. Rimmer, A.L.A., 6 Norgate Street, LIVERPOOL, L4 0RH

Science Editor Alan W. Sharp, B.Sc., B.Eng., F.R.A.S., F.G.S., Dip.Ed.

Opinions expressed by contributors are not necessarily shared by the Editors.

Printed and published by the Editors.